



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.

Chestertown, Kent County, June 13, 1832.

DEAR BROTHER,—I am happy to inform you that success attends our cause in this place; while God is pouring out of his Spirit in other places, a few mercy drops occasionally fall upon us.—We have received four valuable members into our society within the space of 3 or 4 weeks past. We have purchased another meeting house about six miles from this place, where we have formed a small society, and the prospects are very good for larger accessions. Our ministers are all alive in the cause of religion; they are well received, and command large and attentive congregations; and I doubt not, that ere this conference year closes we shall see a revival among us. We now have three very good meeting houses in this County. May the Great Head of the church hasten the time when we shall see sinners crying for mercy, and when many precious souls shall be brought from darkness to light. Your brother in Christ,

W. S. GREENWOOD.

For the Methodist Protestant.

NEW YORK.

Chazy, June 8, 1832.

DEAR BROTHER,—The work of the Lord is gradually progressing in these parts. We have had many difficulties to overcome, and much opposition to meet. The Episcopal Methodist preachers appear greatly apprehensive of the success of Reform. One of them lately asked his members, one by one, do you go to hear the Reformers? A Sister being asked the above question, replied, No! I don't go, if my neighbours do! That's right, Sister, that's right, be ye steadfast, immovable, always abounding in the work of the Lord!! The Rev. gentleman then thought proper to abuse Reformers, and to charge his members not to hear them preach. Such conduct might pass in other countries for true religion, but surely it is time that in this enlightened land the Methodist community was freed from the spirit of bigotry and intolerance. How surprising, that Americans should bend to such dictation, and implicitly obey their priestly directors! Yet, so it is.

Our Annual Conference was held in this place; it was a profitable and pleasant season. The old side on this occasion, likewise, displayed their opposition and fear. Two fifth quarterly meetings were appointed by them, to be held on the Lord's day! and as near as possible, with a view to draw away the people from us. But their design was defeated—our houses were filled to overflowing; and good was done. We rejoice to hear of the prosperity of our infant Church, and hail with pleasure the arrival of the Methodist Protestant. It is admitted by capable judges to be a most excellent paper—not inferior in any respect to any paper that finds its way into these Northern regions.

Yours, truly, CROSBY CURTIS.

For the Methodist Protestant.

MASSACHUSETTS.

East Cambridge, June 11, 1832.

DEAR BROTHER,—Our circuits and stations in this District are, generally, in a prosperous condition; and our ministers well received and useful. Some of the circuits are highly blessed, and have received considerable accessions. Brother Snelling, our President, has just returned from a tour of the District, and is greatly encouraged with the prospects before us.

THOMAS F. NORRIS.

For the Methodist Protestant.

GEORGIA.

Newton county, May 27, 1832.

DEAR BROTHER,—The prospects in the Georgia District are as good at this time as they have been at any previous period. Souls are awakened, mourners converted, and saints are rejoicing in the Lord. Salvation is still in the tabernacles of the righteous. We have access to private houses, court-houses, academies and some Presbyterian and Baptist meeting houses. We are at no loss for houses to preach in, nor for people to preach to. We have about thirty meeting-houses completed, and many more in progress. The question has been asked, what will become of the meeting houses when "reform has gone down?" A Georgian says, that they shall stand to admonish tyrants!

It must be recollected that in the earliest settlements of this country, the spirit of persecution which drove the pilgrims from their native shores, was brought with them to their new habitations, and that some Christians were scourged while others were put to death for no other crime than dissenting from the dogmas of their rulers. With these facts before us it must be a subject of regret to see petitions for legislative interference. We should all be admonished, no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under the pretext of holiness. Religious zeal enlists the strongest passions of the human mind, and when misdirected excites the worst passions of our nature under the delusive plea of doing God service.

EPPEE TUCKER.

For the Methodist Protestant.

NORTH CAROLINA.

Rock Creek, June 9, 1832.

DEAR BROTHER,—I attended a meeting on last Saturday and Sabbath in Chatham County. Many flocked to hear the word of life. Brethren and Sisters of various denominations united in the devotions of the place; and many souls surrounded the stand to solicit the prayers and instructions of the Lord's people. Two weeks have not elapsed since I received the box of books and I have sold more than one half.

A. ALLBRIGHT.

For the Methodist Protestant.

Guilford county, June 7, 1832.

DEAR BROTHER,—In some parts of our circuit there is considerable excitement among the people; many are crowding to the altar of prayer; and some have lately made a profession of

religion. Our M. E. opponents make great efforts to stop our progress, but they only tend to advance our cause. The prejudices of many of the members of the M. E. Church are giving away before truth and righteous principles.—Doubtless we shall prevail if God continue to be with us. We have repeated solicitations to preach in other neighbourhoods and counties, but we cannot attend with convenience. I think that if we had a missionary to travel through those parts of the State where we have not yet extended our labours, the cause of God and religious liberty would abundantly advance.

Yours, JOHN COE.

ECCLESIASTICAL.

For the Methodist Protestant.

WHY IS NOT THE CAUSE OF PROTESTANT METHODISM STILL MORE PROSPEROUS?

Mr. Editor,—This is a subject that might well employ an abler hand; but inadequate as I feel to the task, I will endeavor to state some reasons in reply to the question forming the caption of this article. We are aware that it opens an ample field for contemplation, but we shall confine our reflections to some of the greatest hindrances to its more rapid progress.

The reason why it has not been still more prosperous, we think will be found in some of the following probable causes:—

- 1st. In impurity of the cause itself;
- 2d. In unfaithfulness of its advocates; or
- 3d. In the people themselves.

We know that opponents to Christian liberty oppose great hindrances to the success of freedom, but at this time we feel no inclination to challenge our opposers, for they have been so repeatedly assailed that they have become like the smith's dog, who slept insensibly amid the sparks. Our appeal shall be made to those who have not become callous on this subject. And in the first place, we shall examine the first of these probable causes;—impurity of the cause itself. To search for the reason in the system itself, would be an almost useless consumption of time. However, as it is a cause that loses nothing, but gains much, by investigation, we will briefly examine it. As it is the most successful mode to come at the true merits of a question, we shall briefly contrast the system with that of its opposite; and thus shall we see it in its true colours. The cause of reform or Protestant Methodism is the cause of freedom; of course its opposite must be that of slavery. Freedom admits of equal representation in all her law-making departments; Slavery permits a domineering few to rule. Freedom permits her votaries to investigate, think and act for themselves; slavery compels her subjects to receive without investigation, and to yield with implicit obedience, to the powers that be. We might contrast them much farther, but it is unnecessary, for we think we have sufficiently shewn that freedom is superior to slavery. The motto of reform is, freedom, free enquiry and equal rights, one with another. Then, why is not the cause

most prosperous? Our charity constrains us to believe that every true American, enlightened on the subject, would prefer freedom to slavery; for they have given us a most convincing exhibition of the fact, long since, by their struggle for independence.

The reason not being found in the cause itself, let us, in the second place, examine whether it be not found in the indifference of its advocates. We fear some of us will be found guilty. I appeal to each, to know if they exert all their energies in the promulgation of this cause of freedom, which must be dear to every American. Ye advocates of liberty! do ye use your influence, and make every exertion in your power, for the extension of liberty as did your fathers in times past? Do you endeavour at every opportunity, to remove ignorance on the subject from your neighbors and acquaintances?—Are we trying to enlighten the minds of our friends on this important subject by our fire sides and in our social circles? If we be not engaged in all laudable and honest efforts to promote the cause, do we not stand chargeable with being a hindrance? Let us double our diligence in this important matter; for we have great inducements—experience having shown us that wherever the mind, unwarpd by prejudice, becomes enlightened on this subject, so soon that mind becomes a votary of the cause. Therefore we should not lose an opportunity, in which we might instill liberal views into the minds of the people: let us endeavor to teach them that freedom is legitimately their birthright and inalienable heritage, and persuade them to act accordingly. We fear that some of us have been too cold and apathetic in this matter. Let us call our hitherto dormant powers into action, and make a manly struggle in this too much neglected cause of christian liberty. Let us be more diligent in inculcating our principles, and circulating our books and paper. Let us live a more holy life, that our examples may be worthy of imitation. Let us be more devout as a people; and God will cause us to prosper.

We believe some of the hindrances to the prosperity of the cause of reform will also be found in the people. We do not intend to reproach the people; but really we cannot but think that ignorance stands directly opposed to the cause of reform. How many more advocates would our cause have had if it were not that the great majority of the people are ignorant on the subject? Meet a man who professes to be a republican in principle, and ask him why he does not advocate the cause of liberty in church as well as state? and he will immediately say, "I know nothing about the matter"—"I am altogether ignorant on the subject." Until the people examine into the subject of reform, they will remain ignorant. O that we could persuade them to examine the matter; for we have nothing to fear from the scrutinizing eye of investigation, but much have we to fear from blind ignorance and dull stupidity. Many who have become somewhat enlightened on the subject, we fear, have an inclination to run with the popular current. Any cause will find coadjutors while it runs with the stream, but when it has to struggle against the current, none but true men lie to the oar. Many dislike to join a sect which they know is every where spoken against. They admit the cause to be right, but are too timid to advocate it, fearing that their names will be cast out as evil, and that they will be persecuted and slandered. Such a state of things is truly lamentable, and such men are rather to be pitied than blamed. Such individuals are fit subjects

for denominations where the "divinely authorized" ministry have the exclusive right of thinking and acting for them; but they will not do to advocate a system when they must act and think for themselves. Some are so enamored with slavery, and have become so prejudiced that they conceive that there is no happiness but under the iron hand of despotism! They have become so well acquainted with slavery, so much habituated to it, that it has really lost to them half its horrors. A man may become so accustomed to the tumultuous roar of a cataract, that at length its sound will become unnoticed by him; one may see so often in a populous city, the remains of a great number of his fellow mortals borne to the tomb, that a funeral scarcely excites a passing look; or, a great portion of our community may have become so habituated to feeling the heavy hand of priestly domination that it has lost half, if not the whole, of its enormity; and they are content with their condition, with the exception of emulating each other in endeavoring to show themselves the most willing subjects. Is there any situation in life more to be lamented?

We believe that the cause of reform will be greatly beneficial to other denominations, if it advance not in our own as we would wish.—Some of the members of the M. E. Church have become disgusted at her government, and, in some few instances, have withdrawn and joined other churches; being no doubt unwilling to join ours, having seen so much persecution of the same. Our constitution is well spoken of by the community; indeed the community should feel themselves under obligations, almost of a sacred nature, to the advocates of reform for checking (though in a slight degree) the growing party of power and accumulating wealth. How long, without this check, would it have been before the President of the United States would have been obliged to have retired, and given place to some bishop, or ecclesiastical aspirant after power? For, in several countries, history informs us this has been the case; monarchs and kings have been dethroned and have bowed down before the pope, or priests, in humble posture, to kiss the toe, or have the foot of some popular prelate placed upon his neck. This despotic sect, the E. M. has become numerous, and possesses a large and attractive fund; and may we not reasonably suppose, that in the course of time some religious aspirant, in the interim of conference, would have placed his name on the minutes thereof, King —, and have been supported by his menial subjects, and his heavy fund? This, we are told, was the manner in which bishops were made in the M. E. Church; and it is not at all impossible for kings to be made in the same way. What is it that power and money will not do? It is our opinion that the placing too much confidence in the strict performance of right in the powers that be is a hindrance to the progress of the cause of liberty, and also a dangerous mode of procedure by the community. We cannot examine too often the conduct of those who rule. If right, nothing would be lost; if wrong, it should be looked into. Epicharmus calls distrust, a sinew of wisdom.

The apathetic state into which the community have sunk is a great clog to the success of freedom, and dangerous even to the supposed firm pillars of this blest republic. Time is short; and I cease to write; but these are some of the hindrances to the still greater success of Protestant Methodism. I will now close by requesting, that each advocate would make a manly effort in the infant cause of religious freedom; and that they would earnestly pray the Father of

lights, peace, and equality, that he would remove, by the aidance of His Spirit, all these hindrances, and every other that may exist, to the prejudice thereof. SAMUEL.

For the Methodist Protestant.

Mr. Editor,—The discipline arrangement which makes it "the duty of the respective Annual Conferences to forward to the editor of the Methodist Protestant such extracts from their minutes, annually, as they may deem proper for publication," is very valuable, and will be productive of great benefit to our community. By attention to this regulation, the whole church will be put in possession of much valuable information, as it regards the comparative strength and advancement of the respective Districts, &c. It will also place on record, "such special rules and regulations as the peculiarities of the respective districts may require." So that the general conference will be put in possession of these, in cases where annual conferences may omit to send up a copy of the journal of their proceedings; for we have some fears that there will be omissions of this kind, growing out of the labour of transcribing fair copies for the purpose. We should be gratified to see in those extracts every special regulation of the respective annual conferences; for we expect to profit by some of them, and review others that we may deem unconstitutional. That there will be regulations and opinions which are opposed to the constitution and genius of our church is to be expected; and, that it is the privilege of any member to point out their unconstitutionality is freely admitted. We will, therefore, take the privilege to say, we think the resolution of the New York and Lower Canada Conference, published in your last number, which grants "the same right of suffrage and eligibility to office, to coloured ministers, preachers and members, as are enjoyed by white ministers, preachers and members," is not in accordance with the provisions of the constitution.

The constitution reads, "Each annual conference shall have exclusive power to make its own rules and regulations for the admission and government of coloured members within its district; and, to make for them such terms of suffrage as the conferences respectively may deem proper." Now, here is no authority given to any annual conference to make coloured ministers, preachers or members, "eligible" to fill the offices of stewards of stations or circuits, to serve as delegates in the annual conferences, or representatives to the general conference of the Methodist Protestant Church. The whole amount of authority conferred on the annual conferences, as specified in the above quotation, drawn from the fourth section of the seventh article of the constitution, extends no farther than; first, to make rules and regulations for the admission and government of coloured members; and, secondly, to make for them such terms of suffrage as the conferences respectively may deem proper. The twelfth article of the constitution restricts eligibility to office, "to white ministers, preachers and members." If, therefore, a coloured minister or member were returned, by the New York and Lower Canada Annual Conference District as a representative to our approaching general conference, such representative would be declared ineligible to take a seat. But we are disposed to believe that an error has happened in transcribing the extract for publication, and that the words, "eligibility to office," are redundant. CALEB.

For the Methodist Protestant.
AMERICAN METHODIST CHRONOLOGY.
(NO. V.)

The reader will see that instead of forty-nine preachers there were forty-five only. Forty-nine can be made out only by counting the names of four preachers twice, whose names are found in the lists of both conferences. A late writer says of these forty-nine preachers, "one is missing." If he counted the names in the lists of appointments, he may find the one he missed by remembering one was made general assistant and left at Mr. White's.

We will make a few general remarks on these minutes. In the minutes of the Delaware conference, the answer to the sixth question gives a list of sixteen names, four are mentioned in a previous answer as remaining on trial, and one admitted, leaving eleven who were in full connection. It would seem that every official act of Mr. Asbury's conference at Mr. White's, was published in the minutes. But a very important one of the Broken-Back Church conference is left out of the minutes of that conference entirely. Now what could have been the object of this omission? Would it not have been more fair to have published that act in the minutes, as it was the only crime for which the conference was expelled by Mr. Asbury's conference the following year? Why should it be published to the whole Methodist world that for a certain step taken by a majority of the traveling preachers in America, legally convened, they were excluded from the connection by a minority of their own body, illegally convened, and at the same time not shew what that step was? Was it necessary to conceal it in order to give some appearance of justice to the act of the conference which excluded them? I forbear answering these questions. But should any one say that the answer given to the eighth question in the minutes, shews the authority on which the conference at Mr. White's concealment was held, and that it was not illegally convened, we will only reply in this place by saying, it is remarkable that this conference, which found it necessary to state, as reasons why they were convened, that it was for the convenience of the northern preachers, and that it was preparatory to the conference in Virginia, should meet again the following year, when Mr. Asbury had left his retreat, and expelled that very conference for which the minutes say their first meeting was only preparatory. It is still more remarkable that this same *convenient preparatory conference*, of a few northern preachers should grow so rapidly in consequence and power, that, according to Mr. Lee's account, in '82, it exercised the exclusive power to make rules for the societies, while the one for which it at first professed to be merely preparatory, is made to be a mere convenience and preparatory to it, as we shall see hereafter.

The places at which the two conferences met, not being mentioned in the titles of the published minutes, is a circumstance that merits some notice. It should be remembered that preparing the minutes for publication, from '79, was entirely under Mr. Asbury's control. Now the title to the minutes of each conference, until episcopacy was adopted, mentions the town, or, if in a country place, the house in which the conference was held; except those of the two given above, and that of the minutes taken at the Choptank conference. The conference held in Kent county, Delaware, was irregular, and no doubt intended to forestall the

regular conference expected to be held in Virginia. Mr. Asbury, it is likely, did not feel willing to say, this irregular conference of eleven was at Mr. White's, the place where he was concealed at the time of holding it, and at which he secured to himself the power of a General Assistant.

We will now more fully examine the Delaware conference with its proceedings, held at Mr. White's. And that the reader may see who were the actors, we will give the names of those preachers, who were in full connection at the time they met Mr. Asbury at his place of concealment. Freeborn Garretson, Joseph Heartly, Daniel Ruff, Joseph Cromwell, Thomas Chew, Thomas McClure, Micajah Delruler, John Cooper, William Gill, William Watters. These men were convened by Mr. Asbury, who had no authority to convene the conference, for he was not the General Assistant. He was appointed to that office only by the conference he had thus illegally called; which was but little more than one fourth of the whole number of the American conference. The form of the 12th question and answer intimates a conviction in their own minds of the unauthorised character of their meeting. The answer says, he ought; (to act as General Assistant,) 1st, on account of his age—2nd, because *originally appointed* by Mr. Wesley—3d, being joined with Messrs Rankin and Shadford, by express order from Mr. Wesley. But if Mr. Asbury's claim to the authority of General Assistant rested on these reasons afore, and the acts of that conference *depends for their legality on Mr. Asbury's authority*, so established, to call a conference, it will appear, when we have examined these reasons, that Mr. Asbury's pretended authority was unsupported; consequently the meeting and its acts were not only illegal, but without the least shadow of authority. 1st, There were other preachers as old as Mr. Asbury, consequently his age could be no reason why he should act as General Assistant—2d, Mr. Wesley did not *originally appoint* Mr. Asbury General Assistant in America. He *appointed* him *originally* an assistant only.—3d, If he were joined with Messrs Rankin and Shadford by express order from Mr. Wesley, it was not as General Assistant for Mr. Wesley did not appoint three General Assistants for America; he appointed Mr. Rankin, General Assistant, and Messrs Shadford and Asbury, Rankin's Assistants, not his associate General Assistants. Besides, when Mr. Asbury was appointed an assistant, the title, General Assistant, did not exist, but when it was created by Mr. Wesley, it was not given to him, so that if indeed he exercised the power of that officer before such an officer was appointed, it ceased to be legal for him to exercise it after he was appointed, for, the appointment of another, with a new and appropriate title, would seem to be designed to deprive him of that power. The proof of these things is conclusive from the following facts.—1st, When Mr. Rankin arrived in America, he called all the preachers together in their first conference, that was held in America. Mr. Asbury, who was appointed an assistant the previous year, obeyed the call.—2nd, That conference required every assistant to send an account of the work once in six months to the General Assistant. Mr. Asbury was an assistant, and of course was, in this way, to account to Mr. Rankin.—3d, The conference of 1774, attempted to make provision for the support of Mr. Rankin, the General Assistant, but nothing is

said for Mr. Asbury in this arrangement as an associate General Assistant.

Seeing then, that Mr. Asbury had no authority, from the considerations referred to, by the eleven, to call a conference, his conference at Mr. White's, was little better than an unlawful meeting: its proceedings were acts of usurpation, forestalling the regular conference which was to meet by regular appointment the month following. They not only without authority made Mr. Asbury General Assistant, but they presumed to say for themselves, and for twenty-three others, who were not at this unlawful meeting, how far his power should extend. In answer to the question, *how far shall his power extend?* they replied, *on hearing each preacher for and against what is in debate the right of determination shall rest with him, according to the minutes.* This was an outrage upon the liberties of the American preachers and people, depriving the whole of the American conference, by the act of little more than one fourth of their whole number, of the right to determine their own business. The power of the Pope of Rome could not exceed this power of Mr. Asbury's, so far as it concerns the church. If he were disposed to hear what the preachers had to say in their debates, well, if not, their arguments were fruitless—their labour was lost. He alone had the right to determine what was in debate.

The regular conference, however, met at the time and place legally appointed. They instituted ordination, and, after finishing their business, proceeded to their several charges. If this conference had declared the proceedings of the conference at Mr. White's to be illegal, and had disannulled the whole, it would have been perfectly within their province to have done so. 1st, Because they composed a majority of the American conference, and were legally and regularly convened to transact business.—2nd, Because the very reason assigned for holding the conference at Mr. White's, is a strong argument against the legality of that conference. For if the convenience of eleven or twelve members of the American conference to express their opinions, is the only authority by which that eleven acted in appointing a General Assistant, and investing him with absolute power, surely it was the privilege of twenty-three, being a majority to oppose and reject that opinion. 3d, Because no meeting of a minority of the conference to be considered preparatory to a regular meeting, could be legal without the sanction of a majority. But it will be seen that the meeting at Mr. White's commenced a new era in the history of the Methodist conference in America. The regular conference, though a very large majority, proved too weak to contend with the newly constituted power. The new conference, however, did not complete its work of nullification at its first session. It only assumed, in anticipation of the acts of the regular conference, the necessary power to accomplish that work at its second session.

The reader will see that after '79, Mr. Asbury's conference is sometimes called, Baltimore conference, and sometimes, Northern conference. And the original American conference is sometimes called, Southern, and sometimes Virginia conference. In this work I frequently use the appellation American, to distinguish the original conference from the usurpation.

Religion would have no enemies, if it were not an enemy to vice.

For the Methodist Protestant.

THE HERMIT OF THE PRAIRIE AND EUGENIO,
*An Occidental Tale,*An extract from an Original Manuscript.
(No. VII.)

The soul, or immortal spirit, said the Hermit, uses the brain and nerves as instruments of thoughts and sensations; and in almost all cases, it is found not only to be possible to feel as we think, and to think as we feel, but the tendency of each to influence the other is very evident. I have already intimated to you how imagination appears to be allied to the feelings, and given you an illustration in the well known case of dreams during intense appetite. Let but a particular feeling subside from a failure of the organ or other cause, and it is in vain to attempt to sustain the imagination which had been connected with it. Imagination is not found to be in uniform proportion to mind. Some of the most able thinkers seem to lack fancy. But, be this as it may, it is certain that there is no want of affinity between words and imagination.—Words have often been recognized as the creations of the imagination. In this reciprocal action of the mind and the heart we might, by analogy, be led to look for ideas, or images, bearing some resemblance to their united causes. How productive of feeling is the history of the past, when fixed in the mind by faith!—How deep the interest we take in the accounts of the passing times beyond the reach of our vision; accounts of men and things hidden from our view by space or local obstructions! What hopes and fears rise in the mind from anticipations! We are thus made to feel as we think. It is not a property of truth to make us insensible, nor is it a property of sensibility when excited by truth to move by the rules of contrary. But we may also think as we feel. What are commonly called means of grace is predicated upon this axiom. In the use of these means, the feelings, generally, take the lead of the mind. We feel the presence of the pious, and we feel instruction in the presence of our instructors.

Closet, or private devotions, are indeed to be commended on many accounts, but especially on account of their aptness to be of a more intellectual nature. It is desirable to have the feelings dependent upon the thoughts, rather than to have the thoughts dependent upon the feelings. And it is found that whichever acts as the cause acquires the greater strength. The seat of religious feelings being in or about the heart, must needs have great influence over the motions or beat of that organ, and the circulation of the blood; strong and direct excitements of religious feelings therefore can hardly fail to be followed by physical effects. In this process there is a liability to extremes, which is to be guarded against. Inattention to these facts have no doubt led to consequences disreputable to inward religion. I must however insist upon the reciprocal connection between the thoughts and feelings, whatever may be the order in which they operate; for it is here where the danger of errors in doctrine, and of the influence of the passions in religion may be seen. "We love Him, because He first loved us" is a truism in divinity, which cannot be inverted without the most dangerous consequences. The whole character of gratitude in our religious affections depends upon it. God does not love us because we first loved Him; but should we conceive or believe so, it would not be a mere speculative error, our feelings would be greatly affected by it. So also, in regard to the doctrine, "God is a spirit." Let it be believed that he is not a

spirit, and the feeling of devotion would undergo a corresponding change. It is difficult, perhaps impossible, for us to conceive, precisely, what the religious feelings of idolaters may be; but if we may judge from the opposition that they have made to the worship of an invisible God, we should be led to infer strong points of difference between the feelings generated by the two religions. But as it respects the influence of the bad feelings upon the mind, we can be at no loss. Let the appetite for ardent spirits but mingle with our devotional feelings, and how soon will corresponding thoughts begin to operate. The opposers of religious feelings seem not to consider this great law of reciprocal operation, but to take it for granted that all those feelings which are called religious, are only modifications of animal feelings. This is a great mistake, the causes of which I have pointed out. Many persons have fallen into religious extasies without any consciousness of irregular animal desires. The exceptions to the contrary do not violate the rule. But I am far from intending to intimate, as I have before remarked, that these feelings can render us impeccable. And you cannot but perceive that in a conflict between good and bad feelings, or the transition state (if I may so speak) they must commingle at the same time.

I shall say nothing of the purity of the poetry of the bible; only to remark, that the impurity so loudly complained of by the opposers of this book, is always selected from its most prosaic passages, contrary to almost all other examples; the song of Solomon, I am persuaded, is not an exception; for not only criticism, but common sense and reflection must convince unprejudiced minds, that the writer meant to speak not of naked bodies, but the ornaments of the different parts of the bodies, in full dress. So the head in dress might be like Carmel. Take the following as an example, "Comfort ye! Comfort ye my people!! saith your God; speak ye comfortable words unto Jerusalem; and say unto her that her iniquity is pardoned." Words, which declare the forgiveness of sins, are words of comfort to the people of God. The joy, and the peace, of which the bible poets have sung so much, are in some way related to the forgiveness of sins; for most of the grief and sorrow, of which they often sang, also related to sin. Men may think of the miseries consequent upon sin until they feel them; and they may think of them because they feel them. But it usually happens, that they do not feel the comfort or happiness of pardon for sin, before they think of pardon, and when they do feel it, they think of it more intensely. Conscience may accuse and torment us, in despite of all that we may try to think to the contrary; but salvation, or pardon, is by grace through faith, not of ourselves, it is the gift of God. We do not pardon ourselves, or think we have merited pardon; but repent, and hope for pardon, or believe pardon is possible, until we feel or experience its comforts.—The gospel says to all who feel the guilt of sin, and seek pardon, believe in the Lord Jesus Christ, and thou shalt be saved. It is true indeed, that the act of the mind, in thinking or believing, cannot be clearly distinguished as preceding the feeling of religious comfort; in many instances however it can; and in every instance, strong mental repugnance, or unbelief of the doctrine or the fact of pardon, through the merits of Jesus Christ, excludes this feeling of comfort from the mind while it lasts. It is remarkable also, that although the operations of the mind, from ignorance, or error, may seem to be greatly confused before a sense of pardon is

felt, yet when this feeling takes place the mind acquiesces, with great facility, in any instruction or information respecting the merits of the great and only Saviour. A present feeling, as I have told you, cannot be a sense of knowledge to us of any thing out of ourselves, or out of our view; the knowledge therefore of Christ, and of the plan of redemption by his death and resurrection, must come by hearing and believing; so that in fact we get this knowledge by thinking, before we feel. The doctrine of justification by faith, or without the merit of our own good works, is a case in which the causes are external and precedent, and cannot be made known to us by our feeling or actions alone. The mere feeling of comfort is not religion, but a knowledge also of the nature and causes of the comfort. So we may be comforted with words.—The bible speaks very comfortably, when it says (and it alone says) that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." It is full of invitations and promises, "come," is one of its most comfortable words. "Ho every one that thirsteth, come ye to the waters—the spirit saith, come, and the bride saith, come; let him that heareth say, come, and whosoever will come, let him come, and take of the waters of life freely." The organs of religious feelings are natural or constitutional; but these organs may remain passive or unexcited in the absence, or non-action, of their proper exciting causes. The simple animal emotions, or causes of such emotions, have no direct influence upon them.

The weather had been unfit for recreation in the open air. The Hermit had overlaboured himself in his attempts to instruct one of the most docile of disciples; his sleep had been restless and his respiration difficult. He had risen early, as the morning gave promise of a fair day. Eugenio had been still more wakeful and watchful for the dawn. The venerable instructor saw in the countenance of his young friend, without surprise, the indications of the change which had taken place during the night. The heart of the youth was too full to be restrained. Father, said he, "I am happy." Never before had the old man felt more exquisitely these well known sounds of the new convert. O! father, continued he, what a night of peace and joy;—what a happy morning is this! Yes, replied the other, I have no doubt, but that Christ is indeed formed in your heart the hope of glory. I rejoice with you—I partake with you the joy, which is unspeakable and full of glory. You believed, and therefore have you spoken. Now you know the joys of salvation. You have tasted and seen that the Lord is good. The Lord hath done great things for you, and you are glad. The righteous shall hear thereof, and be glad also. You do well, said the modest youth, to put words into my mouth; these, I suppose, are specimens of bible poetry. How dear will that book be to me, if it shall teach me to praise the Lord.

This was the morning Eugenio had fixed upon for his return. How, said he to the Hermit, can I leave you, how can I live without you? I am happy, continued he, the tears still flowing in streams; but O! how ignorant I am! I am a little child, and have every thing to learn. Go with me;—teach me every thing; I want to learn every thing. What shall I say to my dear parents. I can only say, that I am happy. Go with me to the city. I will collect crowds to hear you. My brothers and sisters will honor you. My father and mother will love you, because you have taught me how to be happy.

OMICRON.



BALTIMORE:

FRIDAY, JUNE 22, 1832.

It is of vital importance that the ministers and members of the Methodist Protestant Church be well acquainted with their constitution and discipline. In religious communities that have no constitution, and whose itinerant ministers are the sole "expounders of moral discipline," it is of very little consequence whether the people know the law, or remain ignorant of its import; for their knowledge, be it ever so perfect, is rendered useless by the prerogative their ministers claim to expound the rules of discipline in accordance with their own views, and their power to carry their expositions into effect to suit their own purposes. Those of our brethren who were expelled on account of advocating a church representation, were made to see and feel that prerogative and power were more than a match for their knowledge of law and equity. In free communities, however, where every man's rights are secured by a written constitution, as is the case in the Methodist Protestant Church, and where all the rules of discipline are founded on constitutional law, it is important and profitable that every man be well acquainted with the genius of the government, and the principles and rules by which he is expected to regulate his conduct. Moreover, as every minister and member belonging to the church is eligible to the highest offices, it is indispensable that each one be well informed, and know for himself what amount of authority the constitution has conferred on the respective official bodies; for he knows not how soon the churches may call on him to act as their representative in some one of those bodies. A careful study of the constitution and discipline is the more necessary, because many of us have but recently seceded from the Methodist Episcopal Church, whose principle of government, and discipline regulations, are the very reverse of ours; should we remain but partially acquainted with the genius, principles and regulations of our church, we shall be in danger of practicing upon the despotic principles of the church whence we came, or of being imposed upon by the introduction of principles and practises foreign to our institutions. Every Protestant Methodist should be in possession of our book of discipline, which contains our constitution, discipline, &c.; and should study the constitution and discipline till he clearly comprehends the principles, provisions, and mutual bearing of each, and is prepared on all occasions, to say what is, and what is not in accordance with these. We have in our own

library three books, on each of which we place much value. The first is the BIBLE; The second is, the Discipline of our church; And the third, the constitution and laws of the United States. The first we read every day, with prayer and thanksgiving. The second we frequently peruse, that we may understand it; and the third we occasionally consult, in order that we may be prepared to appreciate its value, and conduct as good citizens of this happy country.

THE CHOLERA IN AMERICA.

The accounts received of the appearance and progress of this devastating disease on this continent appear to be confirmed. Cases and deaths have been reported at Quebec and Montreal, Lower Canada, and at Plattsburg and Fort Miller, N. York. Details will be found on the last page.

CAMP MEETINGS.

MARYLAND.

A camp meeting will be held for Reisterstown Circuit on the land of Mr. Bushy, about 20 miles from Baltimore, near the Hanover Road, to commence on Friday, the 17th August. The friends of camp meetings generally are respectfully invited to attend. We shall be glad to see as many of our Baltimore friends encamped on the ground as possible. The road to it is good, the situation pleasant, and their brethren will rejoice in their help.

WM. KESLEY.
A. WEBSTER.

There will be a camp meeting held for Pipe Creek Circuit, on the ground of Henry Nicodemus, to commence on the 24th of August.—The friends of Religion of all denominations are respectfully invited to attend.

ISAAC WEBSTER,
CHAS. W. JACOBS.

A camp meeting will be held near the Bodkin, in Anne Arundel County, on the land of Henry C. Dunbar, to commence on Friday, the 20th of July next. The public are respectfully invited to attend, and the ministers and members of other religious denominations are also particularly invited to unite with the members of the Methodist Protestant Church, in the worship of Almighty God on that occasion. We are instructed to say, that the camp ground is accessible by land and by water: Vessels drawing seven feet water can go within one mile of the place by going into Bodkin Creek, or Magothy River. It is about 20 miles distant from the city of Baltimore, and about 10 or 12 miles from Annapolis. Every attention necessary will be paid to persons coming either by land or water.

JAMES HANSON,
WILLIAM COLLIER.

VIRGINIA.

A camp meeting will be held at Bethesda church grove, Matthews County, to commence on Wednesday, August 1st; to which meeting all christian ministers and members are respectfully invited to come up with us to "the help of the Lord against the mighty." Likewise all who are still in the gall of bitterness and bonds of iniquity; as well as those who are inquirers after the way that leads into the kingdom of our Lord Jesus Christ; are hereby earnestly invited and exhorted to come to this meeting, and endeavor to get a lasting good done for their immortal spirits,—even their salvation! MILES KING.

NORTH CAROLINA.

Dear Brother,—We have three camp meetings appointed for this Circuit.

The first to commence on the last Friday in July, at Hickory-grove meeting-house, in Chatham County.

The second, on the first Friday in August, at the Double Springs camp ground near Saunder's mill, Guilford County.

The third, on the second Saturday in August, at Tabernacle meeting-house, nine miles south east of Greensboro'. JOHN COE.

For the Methodist Protestant.

CAMP MEETINGS FOR 1832.

We hope our brethren and friends generally, will unite in sustaining the camp meetings wherever they have been appointed by the circuits and stations, by their presence and families, so far as it can be done without too great sacrifice of means and secular duties. If we wish our camp meetings to prove prosperous in convictions, conversions, and sanctifications, we must live and labour in view of those objects.

It is to be hoped, that the camp meetings of 1832 will be distinguished by a greater amount of engagedness on the part of professors in the early stages of them, than has usually characterised those of former years.

We cannot consent to believe, that God, even our God, is willing to manifest his presence and power only at advanced periods of those meetings. It is to be feared, that too much time is consumed in waiting for those who are considered more eminently popular in the ministry, or membership; and it too frequently happens, that some of those appear on the ground later than most other brethren. We have known it to be the case in the old church, that the most popular preachers would not get to the encampment until Saturday evening, or until Sabbath morning—and many of the members have seemed to evince a disinclination to commence heartily in the work of mighty prayer and faith, until the Sabbath had ended; although the camp meeting had commenced on Wednesday or Thursday previous: all the preceding time has thus been wasted by hundreds, if not thousands. Was it to be wondered at, that such camp meetings were barren and unfruitful to a considerable degree? Can the Infinite and Omnipresent God be expected to visit such delinquent encampments with the matchless displays of his awakening, converting, and sanctifying power? O no; if we sow to negligence and supineness, we shall reap barrenness. Our God is pleased with early offerings—nor will he give the early blessings, nor the latter blessings, in such abundance, as when there has been uniformity of deep engagedness from the beginning.

How often have we seen, that a few pious and zealous brethren and sisters make it a point of conscience to have their tents pitched either the evening before the day the meeting commences, with their faithful circuit preachers taking the lead in punctuality and labour—undergoing fatigue most severe, and anxiety most intense, whilst many prominent families, of influence in society, have shamefully abandoned these laborious brethren, and have either come at a later period, or perhaps not encamped at all. How many members have we known in the old church, who would make it a point not to appear at the meeting until Sabbath evening, and others, not until Monday evening, and many not until Tuesday evening, which is generally understood to be the last night of the meeting? No business, however pressing, no expense,

however great, could induce them to have remained at home. O no; they must be there on the last night; they have often said they did not care to be there till that late period. Will Methodist Protestants act thus? if so, we may expect at the close of the meeting great effort, and but little good. It is hoped, that we shall introduce a *wholesome reform* into our camp meetings on *this subject*. And that wherever the church locates a camp meeting, thither will the *ministers and members* hasten in proper and due time—that time, we consider to be, the beginning of the meeting.

We do not intend by these remarks to discourage those whose professional and other pursuits will not possibly permit them to attend throughout; but even these we wish to make every effort to be present as much as they can.—Brethren and sisters, we all know that camp meetings are attended with great expense, privation, and labour; and knowing this to be the fact, shall we urge others to go (whilst we can go as conveniently as they) when we intend to remain at home? We hope not; but that all who can will attend. A few words and we have done. Let every tent be sacredly dedicated to the service of God. Let the head of each see that solemnity and spirituality are found therein; that all levity and improper conversation be banished; that so far is in him or her lies, engagedness shall mark the character of all its inmates. This will be seen and felt, if the *principals be devout and truly engaged*. Camp meetings are considered extraordinary means, and shall we not quadruple our examples in view of expecting extraordinary displays of saving power. We pray most devoutly, that these meetings may prove increasingly prosperous this year. We shall expect to hear that those have been most successful, where there shall have been the most *heart-searching preaching*, and the most *fervent and devout prayer*. Brethren and sisters, let us each and every one lay ourselves out for renewed devotedness to the cause of God. Our own souls need the reviving influences of Divine Grace, and many of our fellow mortals are living without God in the world and they *must repent or perish*.

ALPHEUS.

VIEWS OF NATURE.

THE FORM OF THE EARTH.

'O Nature! all sufficient! over all!
Enrich me with the knowledge of thy works!

Our attention is naturally directed to the *shape or form* of that stupendous fabric, which contains so many convenient apartments, and is enriched by so many valuable materials; and were we to trust to appearances as they present themselves to our limited powers of vision, we might be led to conclude (as was the opinion of some of the ancients,) that the earth is a wide extended flat, bounded by the horizon.

This belief, however, is now completely exploded, and the figure of the earth demonstrated to be globular, by the voyages of a number of circumnavigators, from the days of the famous *MAGELLAN*, down to those of our illustrious countryman, Captain Cook.

By these voyagers it has been fully ascertained that a vessel leaving Europe in a certain direction, may return to the point from whence she set out, without altering her course farther than is necessary to avoid intervening obstacles, or give her, what the sailors call *sea-room*.

The sphericity of the earth is also apparent from the circumstance that two ships off at sea, sailing in contrary directions till they lose sight of

each other, first do so by the disappearance of the hulls and lower rigging, and afterwards of the higher sails and top-masts. The roundness, from North to South, is evident from the sinking of northern stars to the horizon, till they actually disappear to those who travel far southward; and from East to West by the difference of sun-rise in proportion as we go eastward or westward.

The form of the earth being therefore proved by arguments the most incontrovertible, to be that of a globe or sphere, permit us here to pause and acknowledge the wisdom and goodness of the Creator, as manifested in that particular form! This wisdom and goodness is highly apparent, when we consider that this is the most capacious, compact, and durable of all figures, the most convenient for a body in motion, for the equal distribution of light and heat, for the proper disposal of land and water, as well as for the beneficial influence of the winds.

The earth, which is the habitation of so many creatures, must be sufficiently capacious not only to contain them, but what is necessary for their preservation; and being, as it were, the basis of this sublunary creation, it must be so firmly and compactly girt together, as to be beyond the reach of accident to destroy any of its parts, till the fiat shall have gone forth that time shall be no more.

Had it been of an angular form, the points of the angles behooved to have been considerably weakened by their distance from the centre of gravity, and consequently would have been in continual danger of being loosened, or flying off, by the rapidity of the earth's diurnal motion round its axis; or had it been possible for them to have remained, what resistance must these angles have occasioned in the performance of that motion! What a continual state of perturbation and tempest in the air must have been caused! How incommodious to the diffusion of light and heat, and for the wise and useful distribution of waters!

The Surface of the Earth.—In casting our eyes abroad over the face of the earth, we observe it covered with two great bodies of *LAND and WATER*; but as it is to the appendages and productions of the former we mean first to direct our thoughts, we will leave the consideration of Nature's mighty Reservoir, and the wonders of the Ocean, to an after occasion, and will proceed to consider the magnificent scene which the *dry land* presents.

The first thing that here strikes the imagination is that wonderful diversity every where observable, and those numerous inequalities so conspicuous on its surface. On one part, we behold the gently rising hillock, scarcely perceptible amidst the surrounding level; in another, the tremendous precipice yawning horribly over the mountain's brow! Here, a deep-sunk glen, embosomed among rocks, recedes from the eye, and screens the little rivulet that glides along its bottom; there, the lofty summits of the *Andes* and the *Alps*, with cloud-capt tops wrapt in garments of perpetual snow, bid defiance to vegetation or smile above the blast in sunshine, while the reverberating sound of distant thunder proclaims the raging of the storm.

In one place we behold the pleasantly sheltered meadow, decked in all its luxuriance of herbage, and in another a wide naked waste, or sea-like fen, losing itself in the distant prospect. Here, broad and rapid rivers separate nations at variance; there the purling stream, partly fordable, and partly surmounted by the convenient bridge, unites and connects those who

enjoy the mild blessings of peace. Here a vast tract of uncultivated heath stretches across the districts of the mountains, while lakes of considerable magnitude leave their bases and cover by their limpid waves the interjacent vallies.

We have just been considering the earth as a globular body. But how, it may be asked, are we to reconcile this with those unequal appearances observable on its surface? To this we answer, that the elevation of the highest mountain bears no more proportion to the diameter of this wonderful structure, than the inequalities on the rind of an orange does to its bulk; and although these may render it, comparatively speaking, a little uneven, they do nothing to subtract from the beauty of its appearance, or the general roundness of its figure.

Deformities, indeed, they cannot be called; for if the human mind delights in variety the most pleasing and picturesque; and if the contemplative philosopher is captivated by the multiplicity of nature's productions; these furnish food for the most keen researcher into the wonders of creation. But a gratification of taste for the sublime and beautiful were not the only object the Creator had in view in this diversity of the earth's surface.

Verdant Color of the Earth.—For whatever diversity of hue there may be in natural objects when viewed separately, there can be no doubt but this is the most general and prevailing color; and as nature does nothing in vain, the circumstance certainly ought not to be overlooked. In this the wisdom and goodness of our Creator will appear by attending to the following considerations. Had the robe of nature assumed a more light or brilliant cast, and the generality of objects appeared of a *white, orange, yellow, or red* complexion, it would have been too much for the strength of our nerves, and instead of being refreshed and delighted, we would have been blinded and overpowered with the dazzling splendor.

Had she put on a more sombre aspect, and been clothed with a *violet, purple, or blue* mantle, the prospect must have been sad, dismal, and gloomy, and instead of imparting to the animal spirits the exhilarating draught to keep them in full play, would have suffered them to subside into dejection and despondency. To prevent these two extremes, nature is clothed with a *verdant mantle*, being that proper combination of light and shade that neither dazzles nor darkens the prospect, which rather refreshes than fatigues the eye, strengthens and invigorates instead of weakening the powers of vision, and creates in the soul that increasing delight and lengthened rapture which the poet had in view when he wrote the following lines:

—'Gay green!
Thou smiling Nature's universal robe;
United light and shade! where the sight dwells
With growing strength and ever new delight!'

By disappointments and trials the violence of our passions is tamed, and our minds are formed to sobriety and reflection. In the varieties of life, occasioned by the vicissitudes of worldly fortune, we are inured to habits both of the active and the suffering virtues. How much soever we complain of the vanity of the world, facts plainly show, that if its vanity were less, it could not answer the purpose of salutary discipline. Unsatisfactory as it is, its pleasures are still too apt to corrupt our hearts. How fatal then must the consequences have been, had it yielded us more complete enjoyment? If, with all its troubles, we are in danger of being too much attached to it, how entirely would it have secured our affections, if no troubles had been mingled with its pleasures.

SCRIPTURE GEOGRAPHY.

CITY OF JERUSALEM.

According to Josephus, Jerusalem was built in the year 2023 from the Creation, in a rocky and barren soil, by Melchizedek, and was known anciently by several names. Its site occupied Mounts Moriah and Acra, and it was surrounded with mountains. Its territory and environs were watered by the springs of Gehon and Siloam, and by the torrent or brook of Kedron. David built a new city on Mount Zion, opposite to the ancient one, being separated from it by the Valley of Mills; he also augmented and embellished the old city; but Solomon, from the number and stateliness of the works which he erected, rendered Jerusalem one of the most beautiful cities of the East.

It was during the reign of Tiberius, that Jerusalem was rendered memorable to all succeeding ages by the death and resurrection of our Lord and Saviour Jesus Christ, who was crucified on Friday, April 3d, at 3 o'clock in the afternoon, at the age of 33, on Mount Calvary, a hill which was then without the walls on the North side of the city.

Jerusalem was taken and destroyed by Titus A.D. 70. At the siege, according to Josephus, 97,000 prisoners fell into the hands of the conqueror, 11,000 perished with hunger, and the whole number slain and taken prisoners, during the war, was 1,460,000. In the year 130, Adrian undertook to rebuild the city, and gave to it the name of Aelia Capitalina, which name it bore until the time of Constantine. It was taken in 614 by the Persians, in 636 by the Saracens, and in 1099 by the Crusaders, who founded a kingdom which lasted till 1187, when it was taken down by Saladin, king of Egypt. In 1517, it was taken by the Turks, who have kept possession of it ever since.

The modern city of Jerusalem is built on Mount Moriah. The ascent on every side is steep to the north. It is almost surrounded by valleys, encompassed by mountains, so that it appears to be situated in the middle of an amphitheatre. The walls are about three miles in circumference. Dr. Clark, speaking of the appearance of the city, says, "We were not prepared for the grandeur of the spectacle which it exhibited. Instead of a wretched and ruined town, by some described as the desolate remnant of Jerusalem, we beheld, as it were, a flourishing and stately metropolis, presenting a magnificent assemblage of domes, towers, palaces, churches, monasteries; all of which glittering in the sun's rays, shone with inconceivable splendor." A more recent traveller, Sir Frederick Henniker, gives the following account of Jerusalem:

The town is about a mile in length, and half a mile in breadth. The best view of it is from the Mount of Olives. It commands the exact shape, and nearly every particular, viz:—the church of the holy sepulchre, the Armenian convent, the mosque of Omar, St. Stephen's Gate, the round topped houses, and barren vacancies, of the city. Without the walls are a Turkish burial ground, the tomb of David, a small grove near the tomb of the kings, and all the rest is a surface of rock, on which are scattered a few trees. The mosque of Omar is the St. Peter's of Turkey, and the respective saints are held respectively by their own faithful, in equal veneration. The building itself has a light pagoda appearance; the garden in which it stands occupies a considerable part of

the city; and contrasted with the surrounding desert, is beautiful; but is forbidden ground, and Jew or Christian, entering it, must forfeit either his religion or his life.

The fountain of Siloam is so inconsiderable, and water altogether so scarce, that when my friend, Mr. Grey, inquired the way to it, the person refused to tell him, giving him as a reason, "You will write it in your book, and I vow that we shall have no water next year."

The tomb of David is held in great respect by the Turks, and to swear by it is one of their most sacred oaths. The tomb of the kings is an inconsiderable excavation in the rock; three small chambers, in which are the receptacles for the coffins; the lid of a sarcophagus, of a tolerable workmanship, remains yet unbroken, as also a stone door. In the Aceldama, or field of blood, is a square building, into which are thrown the bones of strangers who may happen to die there. This side of the mountain is pock-marked with sepulchral caves, like the hills at Thebes; concerning these, Dr. Clarke has made mention. The burial place of the Jews is over the valley of Kedron, and the fees for breaking the soil afford a considerable revenue for the governor. The tomb of Jehosaphat is respected; but at the tomb of Absalom, every Jew, as he passes, throws a stone; not like the Arab custom in so doing, to perpetuate a memory, but to overwhelm it with reproach; among the tombs is an Egyptian torus and cornice, and another surmounted by a pyramid on a Grecian base, as if the geniuses of the two countries had met half way.

As in Greece there is not a remarkable hill without a fable, so in Palestine there is not a cave nor a stone without some historical anecdote from the New Testament. The generality of Pilgrims to Jerusalem are Greeks; and they bring acceptable offerings. They are probably unable to read, and therefore the method used to make them acquainted with the life of our Saviour is commendable; even the Old Testament is not forgotten, though Titus is. The pool of Beersheba, and David's Tower, are still pointed out to believing pilgrims.

The population of Jerusalem has been variously estimated at from 14,000 to 30,000. The inhabitants derive their principal support from the visits of pilgrims, who, it is said, leave behind them \$270,000 annually.

BETHLEHEM.

This place lies about six miles nearly south of Jerusalem. It is called Bethlehem of Judea to distinguish it from another town of the same name in lower Galilee. Three miles from this, on the road to Joppa, now called Jaffa, is the celebrated Terebinthine, the valley of Elah, renowned for 1900 years as the field of the victory gained by the youthful David over the champion of the Philistines. The brook from which David chose him five smooth stones, has been visited by many thirsty travellers, who always pass this way in journeying from Jerusalem to Joppa. Bethlehem was called the city of David, because he was born and educated there. This was the birth place of Jesus. The cave of the nativity is here. Two miles from this toward Jerusalem, was Rachel's tomb, now known by a stone cover. It was once called Ephrata, and it is situated on the brow of a pleasant eminence, and very fertile soil. It contains 12 or 1300 inhabitants, mostly Christians. On the north-east side is a valley where it is said the angels appeared to the shepherds

with the glad tidings of our Saviour's birth.—Near to Bethlehem is the monument of Jesse, father of David. A little south, are those famous mountains, gardens and pools which are said to have been the contrivance and delight of Solomon. They were three pools in a row, one above the other, so that the water of the first run to the second, and from that into the third. They were four square; the width was 270 feet, the first was 480 feet long, the second 600, and the third 660. They were deep, lined with brick and plastered. A little to the west of Bethlehem is David's well, or rather a cistern. Not far from this are the remains of Solomon's aqueduct, which conveyed water to Jerusalem. The aqueduct was made of bored stones, and let into another. Here is the manger where the Saviour was born, and the cave where Mary and her babe were secreted from the malice of Herod.

Heaven the proper object of the Believer's Contemplation.

Should not our interest in heaven, and our relation to it, continually keep our hearts upon it? There our Father keeps his court. We call him, Our Father who art in heaven. Unworthy children! that can be so taken up in their play as to be mindless of such a Father! There also is Christ our Head, our Husband, our Life; and shall we not look towards him, and send to him, as often as we can, till we come to see him face to face? Since the heavens must receive him until the times of the restitution of all things, let them also receive our hearts with Him.—There also is New Jerusalem, which is the mother of us all. And there are multitudes of our elder brethren. There are our friends and old acquaintance, whose society, in the flesh, we so much delighted in, and whose departure hence we so much lamented; and is not this attractive to thy thoughts? If they were within thy reach on earth, thou wouldest go and visit them; and why not oftener visit them in spirit, and rejoice beforehand to think of meeting them there? Socrates rejoiced that he should die, because he believed he should see Homer, Hesiod, and other eminent persons. How much more do I rejoice, said a pious old minister, who am sure to see Christ my Saviour, the eternal Son of God, in his assumed flesh; besides so many wise, holy, and renowned patriarchs, prophets, apostles, and martyrs. A believer should look to heaven, and contemplate the blessed state of the saints, and think with himself, 'Though I am not yet so happy as to be with you, yet this is my daily comfort, you are my brethren and fellow-members in Christ; and therefore your joys are my joys, and your glory, by this near relation, is my glory; especially while I believe in the same Christ, and hold fast the same faith and obedience, by which you were thus dignified, and rejoice in spirit with you, and congratulate your happiness in my daily meditations.'

The great task of him who conducts his life by the precepts of religion, is to make the future predominate over the present, to impress upon his mind as strong a sense of the importance of obedience to the divine will, as may overbear all the temptations which temporal hope and fear may bring in his way, and enable him to bid equal defiance to joy and sorrow; to turn away at one time from the allurements of ambition, and push forward at another, against the threats of calamity.



POETRY.

The following lines, from the pen of Granville Penn, were occasioned by the perusal of "Childe Harold."

Cold is the breast, extinct the vital spark,
That kindles not to flame at Harold's muse;
The mental-vision, too, how surely dark,
Which, as the anxious wanderer it pursues,
Sees not a noble heart, that fain would choose
The course to heaven, could that course be found;
And, since on earth it nothing fears to lose,
Would joy to press that bless'd ethereal ground,
Where peace, and truth, and life, and friends, and love
abound.

I "deem not Harold's breast a breast of steel,"
Steel'd is the heart that could the thought receive,
But warm, affectionate, and quick to feel,
Eager in joy, yet not unwont to grieve;
And sorely do I view his vessel leave—
Like erring bark, of card and chart bereft—
The shore to which his soul would love to cleave;
Would, Harold, I could make thee know full oft,
That bearing thus the helm, the land thou seek'st is left

Is Harold "satiated with worldly joy?"
"Leaves he his home, his land, without a sigh?"
'Tis half the way to heaven!—oh! then employ
That blessed freedom of thy soul, to fly
To Him, who, ever gracious, ever nigh,
Demands the heart that breaks the world's hard
chain;
If early freed, though by satiety,
Vast is the privilege that man may gain;—
Who early foils the foe, may well the prize obtain.

Thou lovest Nature with a filial zeal,
Canst fly mankind to brood with her apart;
Unutterable sure, that inward feel,
When swells the soul, and heaves the laboring heart
With yearning throes, which nothing can impart
But Nature's majesty, remote from man!
In kindred raptures, I have borne my part;
The Pyrenean mountains loved to scan,
And from the crest of Alps peruse the mighty plan.

"'Tis ecstasy to brood o'er flood and fell,
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot hath ne'er or rarely been:
To climb the trackless mountain all unseen,
With the wild flocks that never need a fold;
Alone o'er steeps and falls to lean;—
This is not solitude!—'tis but to hold
Converse with Nature's God, and see His stores un-
roll'd."

Forget we not the Artist in the art,
Nor overlook the Giver in the grace;
Say, what is Nature, but that little part
Which man's imperfect vision can embrace
Of the stupendous whole, which fills all space;
The work of Him by whom all space is bound!
Shall Raphael's pencil Raphael's self efface?
Shall Handel's self be lost in Handel's sound?
Or, shall not Nature's God in Nature's works be found?

But Harold "through sin's labyrinth has run,"
Nor "made atonement when he did amiss;"
And does the memory of that evil done
Disturb his spirit, or obscure his bliss?
'Tis just; 'tis Harold's due—yet let not this
Press heavier on his heart than heaven ordains;
What mortal lives, not guilty nor remiss?
What breast that has not felt remorse's pains?
What human soul so pure, but mark'd by sin's dark
stains?

And can this helpless thing, pollute, debased,
Its own disfigured nature e'er reform?
Say, can the sculptured marble, once defaced,
Restore its lineament, renew its form?
That can the sculptor's hand alone perform,
Else must the marr'd and mutilated stone
For ever lie imperfect and deform;—
So man may sin and wail, but not alone;
That restorative power belongs to God alone.

Yet is atonement made:—Creation's Lord
Deserts not thus the work his skill devised;
Man, not his creature only, but his ward,
Too dearly in his Maker's eye is prized,
Than thus to be abandon'd and despised.
Atonement is the Almighty's richest dole,
And ever in the mystic plan comprised,
To mend the foul defacements of the soul,
Restore God's likeness lost, and make the image whole.

Oh! "if, as holiest men have deem'd there be,
A land of souls beyond death's sable shore,"
How would quick-hearted Harold burn to see
The much-loved objects of his life once more,
And Nature's new sublimities explore
In better worlds!—Ah! Harold, I conjure,
Speak not in *ifs*;—to him whom God hath taught,
If aught on earth, that blessed truth is *sure*;
All gracious God, to quiet human thought,
Has pledged his sacred word, and demonstration
wrought.

Did Babylon, in truth, by Cyrus fall?
Is't true that Persia stain'd the Grecian land?
Did Philip's son the Persian host enthrall?
Or Cæsar's legions press the British strand?
Fell Palestine by Titus' sword and brand?
Can Harold to such facts *his faith* entrust?
Then let him humbly learn, and understand:—
"Then Christ is risen from the dead!"—the first
Dear pledge of mortal frames yet mouldering in the
dust.

But Harold "will not look beyond the tomb,"
And thinks "he may not hope for rest before:"
Fie! Harold, fie! unconscious of thy doom,
The nature of thy soul thou know'st not more;
Nor know'st thy lofty mind, which loves to soar,
Thy glowing spirit, and thy thoughts sublime,
Are foreign to this flat and naked shore,
And languish for their own celestial clime,
Far in the bounds of space,—beyond the bounds of
time.

There must thou surely live—and of that life
Ages on ages shall no part exhaust:
But with renew'd existence ever rife,
No more in dark uncertainty be toss'd,
When once the teeming barrier is cross'd;
(The birth of mortals to immortal day)—
O let not then this precious hour be lost,
But humbly turn to Him who points the way
To ever-during youth, from infinite decay!

Such, such the prospect,—such the glorious boon,
The last great end in Heaven's supreme design;
Deem not thy cloud continuous, for soon
Must truth break in upon a soul like thine,
Yearning, unconscious, for the light divine;
Oh! hear the gracious word to thee address'd
By Him, thy Lord, almighty and benign—
"Come unto me, all ye by care oppress'd!
Come to my open arms, and I will give you rest!"

Would thou hadst loved through Judah's courts to
stray;
Would Sion Hill Parnassus' love might share;
What joy to hear thy muse's potent lay
The sacred honours of that land declare,
And all that holy scene engage her care;
Where poets harp'd ere Homer's shell was strung,
Where heavenly wisdom pour'd her treasures rare,
Long, long ere Athens woke to Solon's song,
And truth-inspired seers of after ages sung.

But, thanks for what we have; and for the more
Thy muse doth bid the listening ear attend,
Nor vainly bids those whom she charm'd before;
Oh! let not then this humble verse offend,
Her skill can judge the speaking of a friend;
Not zeal presumptuous prompts the cautious strain,
But Christian zeal, that would to all extend
The cloudless ray and steady calm that reign,
Where evangelic truths their empire due maintain.

THE CHOLERA IN CANADA.

The New York Commercial of Friday, says:—It is our painful duty to announce the alarming fact that the India pestilence, which in its progress westward, has spread Europe in mourning, has at length distinctly appeared in America. The CHOLERA has broken out both in Quebec and Montreal—having been brought to those cities by the emigrants from Ireland.

We have received several letters from Montreal, from which we make the following extracts:—

"MONTREAL, June 9.

"We regret to say that one vessel from Dublin, with a full number of emigrants, has lost 42 persons during her voyage by an unknown disease, as is reported; although the passengers and crew are said to be now perfectly healthy."

MONTREAL, June 11.

"We refer to ours of the 9th and regret to say, that the unknown disease alluded to, which has swept off 42 of the emigrant passengers on board the Carricks, from Dublin, proves to be the Cholera, and the disease is now officially ascertained as existing in Quebec, where 15 cases were reported on the 9th inst. and several deaths. And we further regret to say, that two or three deaths in this place, yesterday and to-day, were decided cases of Cholera."

The New York Commercial of Saturday, says:—The intelligence from Montreal, received yesterday, was but too true. The Asiatic scourge, has in very truth, entered the heart of the Western Continent, and the Destroying Angel is stretching his arm over us. Thus far, in Montreal and Quebec, the disease has assumed its direst form, and was apparently approaching our own territory with fearful rapidity. A gentleman who left Quebec on Tuesday morning, (12th) has furnished the Courier with the Quebec Gazette of Monday, the 11th, by which it appears that *fifty-nine cases*, and *forty-five deaths* had occurred up to the evening of the 10th, and he reports that at the time of his departure the cases in Quebec amounted to *eighty*, and the deaths to upwards of *sixty*. He described the disease as exceeding in malignity, any previous accounts of its virulence either in Europe or Asia, and all who were attacked were considered hopeless.

It is still insisted by Northern passengers, that the disease has appeared among the emigrant passengers in a canal boat at Fort Miller.

Two gentlemen say that the case spoken of on board the steam boat Phoenix which arrived at Whitehall about 10 o'clock yesterday morning, had been pronounced Cholera by the Whitehall physicians.

MONTREAL, June 13.—We refer you to ours of the 9th, 11th, and 12th inst. and have now the unpleasant and painful duty to say, that our former letters alluded to, were not overcharged with alarm respecting the dreadful scourge—the Cholera.

Here also, (Montreal,) the cases are numerous for the two last days, and deaths are almost as numerous as cases. The attacks and mortality so far, are generally among the lower order of society and the intemperate.

BUSINESS DEPARTMENT.

We learn with much pleasure that our congregations are generally large throughout the work. As this is the fact, we hope our preachers will not omit to bring the claims of our church before them,—and that they will endeavour to procure additional subscribers to the church paper. So far as our observation has extended, the firmest friends of the cause are to be found amongst subscribers. On the subject of the circulation of Books, we are informed, that in the old church, the quantity of books disposed of by the preachers is perhaps double now to what were sold when they were sent out on commission. We also believe that were our friends to purchase in such quantities as they believe they could sell, the sales would be greatly increased. Persons generally feel a greater interest in selling what belongs to them, than what they have on commission.

/ MOSHEIM'S ECCLESIASTICAL HISTORY.

Already our preachers are sending in subscribers for Mosheim. The first volume is now publishing, and will be out in a few weeks. We are pleased to receive requests for prospectuses for this work. We hope all to whom they have been sent, will exert themselves in promoting its sale.